

T W O

# S E R M O N S,

DELIVERED BEFORE THE

*NEW-YORK MISSIONARY SOCIETY;*

The First on April 23d, in the

SCOTS PRESBYTERIAN CHURCH,

BY THE REV. DR. LIVINGSTON.

The Second on April 24th, in the

NORTH DUTCH CHURCH,

BY THE REV. DR. M'KNIGHT.

TO WHICH IS ADDED,

A CHARGE given to the FIRST MISSIONARY;

BY THE REV. DR. RODGERS;

TOGETHER WITH THE

INSTRUCTIONS to MISSIONARIES,

AND THE

REPORT OF THE DIRECTORS.

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*At a meeting of the NEW-YORK MISSIONARY  
SOCIETY, April 26, 1799,*

RESOLVED UNANIMOUSLY,

THAT the thanks of the SOCIETY be given to the Rev. Dr. LIVINGSTON and Dr. M'KNIGHT, for the Sermons delivered by them respectively on the evenings of the 23d and 24th inst. agreeably to appointment; and that they be requested to furnish copies of the same for publication.

*Extract from the Minutes of the Society,*

SAMUEL MILLER, Clerk.

THE GLORY OF THE REDEEMER.

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A

SERMON,

TREACHED BEFORE THE

NEW-YORK MISSIONARY SOCIETY

IN THE

SCOTS PRESBYTERIAN CHURCH,

23d of April, 1799,

BY JOHN H. LIVINGSTON, D. D. S. T. P.

ONE OF THE MINISTERS OF THE REFORMED DUTCH  
CHURCH OF THE CITY OF NEW-YORK.

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—CHRIST IS ALL AND IN ALL.

COLOSSIANS III. 11.

**T**HE Obligation to love and obey God which arises from the perpetual dependence of men, *as intelligent creatures*, upon God, considered as their CREATOR, is the religion of nature. The relation formed by this dependence obliges them to be devoted to the service and glory of him who made, preserves and governs them. In this religion God the CREATOR is all and in all.

#### 4 THE GLORY OF THE REDEEMER.

Revealed religion is that obligation to love and obey GOD, which results from the total dependence of men, *as sinners*, upon GOD considered as their REDEEMER. The relation produced by this dependence obliges them to be devoted to the service and glory of him who has atoned for their sins, and is become the LORD their Righteousness. In this religion GOD the REDEEMER is all and in all.

The Apostle adopts this very principle, and confirms it in the text by terms the most comprehensive and unequivocal.—“There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but CHRIST is all and in all,”

Believers are risen with CHRIST. They are therefore to place their affections upon things above—to mortify their members which are upon earth—to put off the old man—and put on the new.—From these duties, no exemption can be pleaded; for the omission of them, no excuse admitted. The learned and the ignorant, the civilized and the savage, the Greek and the Jew, all who believe, without distinction of nation, name or condition, are brought into the same relation to GOD, renewed into the same image, and bound to universal obedience and holiness by the same principle—for CHRIST is all and in all.

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The phrase expresses in a summary manner every thing that can be predicated of the subject. It is applied in the passage before us and in Ephes. i. 23, to the divine REDEEMER, and in 1 Cor. xv. 28, to GOD in the most extensive view, comprehending every relation he sustains to his intelligent creatures.

CHRIST is *all*, he is every thing essential in the salvation of sinners; he is this to all and *in all*, the happy objects of his love. There are no local or personal discriminations. No exclusive privileges or monopoly of benefits. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." He is the same LORD, and his power and grace the same for all; and to all who call upon him.

The fulness of the REDEEMER is frequently inculcated, in similar comprehensive sentences. David says of him, "all my springs are in thee"\*—"the LORD is my rock, and my fortress, and my deliverer, my GOD, my strength"†—"the LORD is my light and my salvation—the LORD is the strength of my life."‡ Paul calls him "the captain of salvation"§—"the author and finisher of our faith."||

And

\* Psal. lxxxvii. 7. † Psal. xviii. 2. ‡ Psal. xxvii. 1.

§ Heb. ii. 10. || Heb. xii. 2.



## 6 THE GLORY OF THE REDEEMER.

And the blessed Saviour declares concerning himself, "I am Alpha and Omega—the beginning and the ending—the first and the last." ¶ These, and innumerable passages which ascribe to him the glory of pardon and peace, of present comfort and future happiness, are summed up in the emphatical words of the text, CHRIST IS ALL AND IN ALL.

CHRIST is an official name. It respects the exalted offices the REDEEMER sustained, and the vast work, which as GOD and man in one person he accomplished.

He must be man, a perfect man, that the law may be obeyed and satisfied, in the same nature which had sinned. He must be GOD, the true GOD, because no mere creature possesses a right to lay down his life and assign his merits to others—because, it requires infinite wisdom, love and power, to procure for and apply salvation to the guilty and depraved—and because, redemption constitutes a new claim to an exclusive property in, and dominion over the redeemed. But the LORD will not give his glory or alienate his claim to another. "I looked," saith he, "and there was none to help—therefore mine own arm brought salvation."\*—"I, even I am the LORD, and besides me

¶ Rev. i. 8, 17. \* Isai. lxiii. 5.

me there is no Saviour."†—"A just God and a Saviour, there is none besides me."‡

So much of the mysterious manner of the divine existence is revealed; so much of GOD the Father, of GOD the Son, and of GOD the Holy Ghost, the one, the only living and true GOD, as suffices, not to gratify un sanctified curiosity, but to inform believers in what manner JEHOVAH can become their REDEEMER.

In consequence of the union between the divine nature of the Son of GOD and the human nature which he assumed, his whole person as GOD manifested in the flesh, is designated by the name of CHRIST. The Apostle therefore, in the words before us, adopts and confirms the principle, that in revealed religion, GOD the REDEEMER is all and in all.

No subject can be more acceptable to those who love the LORD JESUS CHRIST. None more seasonable when adversaries openly blaspheme that sacred name. And none more suitable to the character in which we now appear in his house and the work in which we profess to be engaged.—Father of lights, source of every good and every perfect gift, remove  
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† Isai. xliii. 11. ‡ Isai. xlv. 21.

### 3. THE GLORY OF THE REDEEMER.

the covering which hides thy glories from our view. Increase and strengthen our faith to enter within the vail, that beholding with open face, we may be changed into the same image, from glory to glory!

CHRIST is all and in all. Every thing great, interesting and necessary in salvation is justly predicated of him.—Of a proposition so general, which comprehends the whole system, spreads over all the doctrines, and blends with every article of our creed, the details cannot possibly be considered in the present hour. As a summary of first principles, it must suffice to shew, that CHRIST is all and in all,—in the sacred scriptures—in the religion of sinners—and in providence.

I. In the sacred scriptures CHRIST is all and in all.

The *Scriptures* testify of CHRIST—in the law of Moses, in the Prophets, and in the Psalms, it is written concerning him, that he was to come, to suffer, and to rise from the dead, and that repentance and remission of sins should be preached in his name among all nations.—In the Gospels and Epistles the accomplishment of these predictions is recorded, and the doctrines of his grace explained and confirmed.—The Acts of the Apostles exhibit  
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him in his majesty riding prosperously, sending the rod of his strength out of Zion, and ruling in the midst of his enemies.—The last book of the sacred canon is the Revelation of JESUS CHRIST, the LORD, which is, and which was, and which is to come, the ALMIGHTY. It foretels the prosperous and adverse state of his Church, the rise and destruction of his enemies, and his complete and the final triumph. The volume opens with the promise of his first appearance. It closes with an assurance of his second coming. The Scriptures are full of CHRIST.—Look at every part of the Sacred Word.

The HISTORICAL *passages* even of the Old Testament, refer to Him. The history of creation—the fall of man—the universal deluge—the call of Abraham—and the lives of the patriarchs. The series of events which respect that people, of whom as concerning the flesh CHRIST came, and the mention of other nations with whose fate that people was in some measure connected, all point to the same object. They are all introduced, to demonstrate the necessity of a Saviour, and discover the marvellous steps by which providence gradually prepared for the coming of MESSIAH.

The PROMISES are all in CHRIST, yea, and in him amen. In him they unite, for his

fake they were made, and through him they become valid and sure. What respects himself is the principal promise. The repetition, explanation and confirmation of this, engrosses the chief attention of the sacred writers, and run, as golden threads, through every leaf of the inspired volume.

The WORSHIP under the law was designed to direct believers to the MESSIAH.—The municipal institutes of a nation in which the Church and State were united, must of necessity be comprised in the same code with the ecclesiastical, and ultimately refer to the same object. For his sake the theocracy was formed. To secure the fulfilment of the promises respecting him, that people were separated and dwelt alone until Shiloh came. The moral law was especially magnified by his active and passive obedience, and proved to be holy, just and good. In the whole, he is intended. To him it is calculated to lead lost sinners. CHRIST is the end of the law.\*

The DEVOTIONAL passages of Scripture all look to Him by whom alone sinners find access to the Throne. It was faith in him as yet to come, which inspired the song of the Old Testament Saints, and tuned their harps to praise. It is faith in him who has come and washed us  
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\* Gal. iii. 24.

from our sins in his own blood, that now raises the voice of rejoicing and salvation in the tabernacles of the righteous.

The DOCTRINES in Scripture, like so many bright lines within the same circle, unite in one glorious point. It is in the face of JESUS CHRIST that the light of the knowledge of the glory of GOD shines most illustriously. Banish CHRIST from the doctrines, and a system luminous, connected and simple, becomes dark, perplexed and broken.

There are detached facts, individual doctrines, moral precepts, which, in themselves, are excellent, and independently on CHRIST or his glorious gospel, cannot fail of claiming approbation and applause.—But it will be found, when viewed in their connection, that these facts are all combined with others which have an immediate respect to the Saviour—that these doctrines either appertain to the religion of nature and are adopted of course into the Christian system, or they form a part of other doctrines which directly relate to CHRIST. And that these moral precepts are calculated to convince of guilt and direct sinners to seek an interest in his atonement; or they prescribe a rule of life, by which his people are to express their gratitude for saving mercies.—They are all, it is confessed, excellent in themselves;

but their highest excellence, their extensive and true meaning, can be discerned alone, by observing the express relation they bear to the divine REDEEMER.

There are in the Scriptures, "some things hard to be understood, which they that are unlearned and unstable wrest unto their own destruction." (2 Pet. iii. 16.)—The prophecies, antecedent to their accomplishment, must of necessity be, in a great measure, obscure.—The doctrines which respect the Holy Trinity—the Word made flesh—the operation of the Spirit—the sovereignty of GOD, and a total dependence upon him, are too sublime and mysterious to be fully comprehended by finite minds. And what relates to the depravity of human nature, with the inseparable consequences of guilt and sin, are directly opposed to the pride and prejudices of men. These are so many sources of difficulty. These render some things hard to be understood, and still harder to be cordially embraced. Yet, these notwithstanding, all who are taught of GOD discover a perspicuity sufficient to render them wise unto salvation, and they delight to meditate upon the word. None cavil but the ignorant and profane. None but they complain, that clouds and darkness rest upon the Scriptures.—Whatever it may be in regard to other matters, it is certainly beyond contradiction

diction that in CHRIST the history of the Bible terminates—he is the sum of the promises—the end of the law—the spirit of the devotion, and the principal object to which the whole is uniformly directed. He was meant in the types, shadowed forth in the rites, and expressly intended in all the sacrifices. He is the sum, the scope of the Old and of the New Testament. In the Sacred Scriptures CHRIST is all and in all.

The man, therefore, who reads the Bible without finding the Saviour there, is blind. And the minister of the gospel who, to avoid offence, or recommend himself to the wicked, conceals the exalted REDEEMER, is a madman; especially as,

II. CHRIST is all and in all in the religion of sinners.

That religion which removes the fatal consequences of sin—permits the guilty and depraved to worship in an acceptable manner—restores to the favour and communion of GOD—administers consolation, and produces in the issue, perfection and happiness, that, and that alone, can be denominated the religion of sinners. Every thing short of this must be inadequate to their exigencies, must be insufficient for their salvation.

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The religion of nature is far from answering these exalted purposes.—From the definitions with which this discourse was introduced, and some observations that have transiently occurred, you may perhaps already anticipate what appertains to this part of the subject. It is however of too great importance to be slightly treated. It draws a line of distinction, with which many are evidently unacquainted. And it suggests a principle, of all others the most essential, in refuting the false philosophy of infidelity.

No obligation, and consequently no religion, can exist without some RELATION to constitute a basis or foundation upon which it rests. The foundation of the religion of nature is the *relation* which arises from the dependence of men considered as intelligent creatures, upon GOD as their CREATOR. This relation will not suffice for sinners.

The religion of nature is universal and unchangeable. It prescribes perfect and perpetual obedience, as its only possible condition; and it ensures happiness as long as a perseverance in such obedience is uninterruptedly maintained. But it contemplates no deviation from the divine law. It knows of no remedy for transgressors. A sinner is a monster unknown and unacknowledged in the religion of nature.

nature. A Saviour is a gift infinitely beyond its province or prerogative.

Sin constitutes a new character. It produces essential embarrassments. It requires help which nothing in the relation between creatures and their CREATOR, as such, can suggest or supply. The new character renders a *new relation* necessary. There must be a REDEEMER, or the evils produced by sin can never be removed. He alone who made them can redeem them, form the relation, and bring them into it.

The religion of nature is necessarily and forever binding upon all men as intelligent beings. The original obligation can never cease or abate. Nothing can infringe, nothing can destroy it. The religion of nature, in this respect, is as much the religion of men, after they become sinners, as it would have been had they continued holy and perfect; and yet by not providing happiness, is essentially deficient in a most important article.—If it obliges the sinner to obedience, while it condemns, and leaves him to all the direful consequences of his transgression—if the *relation* upon which it is founded does not reach the new character—if the only *condition* it prescribes, of *do this and live*, cannot possibly be complied with, and if the *principle* that investigates this obligation,

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is not competent to the discovery of any other, that will obviate the complicated miseries produced by sin, then the religion of nature cannot save; then it is not, and cannot be, the religion that will suffice for sinners.

Two obligations, each demanding the whole heart, arising from two distinct relations, would interfere and prove inconsistent, were they due to distinct Beings. No man can serve two masters.—But if both relations originate from the same source, and terminate in the same object; if he who is the CREATOR, be also the REDEEMER, no different interests, no clashing of authority, no inconsistency can arise from the additional obligation. The duties may sweetly blend, and one harmonious, rational and divine service be the blessed result.

All these defects are compensated, all these important ends obtained in revealed religion. This fully recognizes and cordially embraces, as of necessity it ought, the religion of nature. But it does much more. It meets the new character. It reveals a new relation. It opens a new access to GOD and happiness. And in this, its essential peculiarity consists.

Revealed religion considers men as sinners, and expressly treats with them as such. CHRIST came to call, not the righteous, but sinners to repentance.

repentance. The whole need not a physician, but the sick. This is the religion which professedly provides a remedy against sin. The only religion that informs sinners what they must do to be saved. That procures acceptance for their persons and services—affords comfort in affliction—assuages the pangs of an accusing conscience—promotes holiness in heart and life—and opens a prospect of eternal rest and glory. This therefore, with propriety, may be called THE RELIGION OF SINNERS.

Now, in this religion CHRIST is all and in all. With respect to the foundation upon which it is built—the benefits derived from it—and the duties to which it binds.

What is the language of the Prophets in regard to the FOUNDATION of that religion which can save sinners? Of what importance do they consider CHRIST the divine Redeemer?—Hear them—“ the Stone which the Builders refused is become the head stone of the corner.”\*—“ A foundation, a stone, a tried stone, a precious corner stone, a sure foundation.”† “ I have redeemed thee—I am the LORD thy GOD—thy SAVIOUR—your REDEEMER.”‡—“ Behold the man whose name is the branch—he shall build the temple of the

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LORD,

\* Psal. cxviii. 22. † Isai. xxvii. 16.

‡ Isai. xliii. 1, 3, 14.

LORD, even he shall build the temple of the LORD, and he shall bear the glory."\*—"The man that is my fellow."† "His name shall be called Wonderful, Counsellor, the Mighty GOD, the Everlasting Father, the Prince of Peace."‡ "They shall call his name Emmanuel, which being interpreted is, GOD with us."§

How do the Apostles speak upon this subject? Who do they declare to be all and in all in the religion of finners?—"The Word was made flesh and dwelt among us, and we beheld his glory, the glory as the only begotten of the Father, full of grace and truth."|| "Other foundation can no man lay than that is laid, which is JESUS CHRIST."¶ JESUS CHRIST himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an holy Temple in the LORD. "The fulness of him that filleth all and in all."\*\* "In him ye are complete."†† "Redeemed with the precious blood of CHRIST."‡‡ "CHRIST is our life."§§

What is the testimony of the LORD JESUS CHRIST respecting himself?—"As the Father hath

\* Zach. vi. 12, 13. † Zach. xiii. 7. ‡ Isai. ix. 6.

§ Isai. vii. 14. Matt. i. 23. || John i. 14, 16.

¶ 1 Cor. iii. 11. \*\* Ephes. ii. 20, 21.

†† Eph. i. 23. ‡‡ 1 Pet. i. 18, 19. §§ Colof. iii. 4.



hath life in himself; so hath he given to the Son to have life in himself."\* "I and my Father are one."† "I lay down my life for the sheep."‡ "I am the way, and the truth, and the life: no man cometh unto the Father, but by me."§ "I am the resurrection and the life."||—Can any believe the Sacred Scriptures, can they affix a consistent meaning to these passages, and hesitate a moment in determining the character of the Saviour—what relation he bears to the redeemed—and of what importance he is to sinners?

The BENEFITS of the everlasting covenant are all ratified in him, and bestowed for his sake.

The *new heart* is his gift. The new birth is produced by his spirit, and effectual calling accomplished by his grace. He makes his people willing in a day of his power, and he alone gives rest to the weary and heavy laden.

Pardon and peace are the fruits of his purchase. It is in the beloved alone the unworthy are accepted. *By* faith they are justified as they receive CHRIST and become united to him thereby; not for faith or any merit in believing. The righteousness of the REDEEMER

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imputed

\* John v. 26. † John x. 30. ‡ John x. 15.

§ John xiv. 6. || John xi. 25.

imputed to his people is the sole meritorious cause of their justification.—As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.\* He "who knew no sin, was made sin for us, that we might be made the righteousness of GOD in him."† He is the LORD our Righteousness.‡

*Sanctification* flows from the same opened fountain. For holiness believers are as dependent upon CHRIST as for their pardon and right to eternal life. He is made to his people sanctification. "He delivers his captives from the mighty and his prey from the terrible." Destroys the dominion of sin in them, and begins, carries on and perfects what concerns the restoration of his image to all the redeemed.

To him his followers owe their safety and perseverance; he feeds the flock, gathers the lambs with his arms, and none can pluck them out of his hand.

His counsel guides, his arm defends, and his presence cheers and animates them on their way. Strengthened by him, they run and are not weary, they walk and faint not.

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\* Rom. v. 19. † 2 Cor. v. 21. ‡ Jer. xxiii. 6.

In Death they are comforted by his rod and staff. To him they commit their departing spirits.\* They enter into his peace, they rest in their beds of dust.† And dying in him, their death is blessed.‡

His voice will burst the tombs and raise the dead. All who are in their graves shall hear and come forth. The Redeemer of Abraham, and of the children of Abraham, is the Saviour also of the body. Because he lives they shall live.also.§

From his mouth the sentence shall proceed which absolves from guilt and welcomes to the mansions he has prepared. And it is he who is to present the redeemed family, washed in his own blood and freed from sin and sorrow, to be satiated with the full fruition of the love of GOD the Father, with the uninterrupted participation of the grace of GOD the Son, and the continued communion of GOD the Holy Ghost.

In all the benefits of the covenant of grace, in all the blessings conferred upon those who are saved, either in this life or hereafter, CHRIST is all and in all. He has procured them. He bestows

\* Acts vii. 59. Psal. xxxi. 5. † Isai. lvii. 2.

‡ Rev. xiv. 13. § John xiv. 19.

bestows them. From him and through him they are all derived.

The DUTIES to which revealed religion binds, are equally related to the adorable Saviour.

*Faith*, in its first appropriating act, has an immediate respect to him, and it continues to honour him in the whole subsequent life of the believer. "I live," says the Apostle, expressing the experience of himself and of all the children of GOD; "I live, yet not I, but CHRIST liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of GOD, who loved me and gave himself for me."\*—In *repentance*, the contrite and broken in heart look unto him whom they have pierced and mourn.†—*Hope* rests upon his word, with a firm persuasion that he is able to keep what is committed unto him against that day.‡—We *love* him because he first loved us.§ His love constrains to affectionate returns; and so essential are these, that all who love not the LORD JESUS CHRIST are stigmatized with an anathema—maranatha.¶—In every act of *worship*, in prayer, in praise, in celebrating the ordinances, still the REDEEMER is acknowledged. In his name addresses are presented to  
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\* Gal. ii. 20. † Zach. xii. 10. ‡ 2 Tim. i. 12.

§ 1 John iv. 19. ¶ 1 Cor. xvi. 22.

the throne; through him believers draw near; baptism and the supper are the signs and seals of what he has accomplished. In all he is expressly remembered.—“Whatsoever his people do in word or in deed, they do all in the name of the LORD JESUS CHRIST, giving thanks to GOD and the Father by him.”\* “As the branch cannot bear fruit without the vine, no more can they without him.”† By adhering to him, depending upon him, and deriving strength from him they become fruitful. “Without him they can do nothing.”‡

Is it not evident, that in practice, as well as in theory, all religion centres in CHRIST?—that he is the foundation of the whole?—that the benefits proceed from him?—and that every duty has a regard to him, is accepted for his sake, and performed by strength derived from him?—In the religion of sinners CHRIST is all and in all.

How little do infidels know of the foundation and properties of that very religion in which they profess to trust, and how much less of that which they oppose! how ignorant are they of the Saviour, who deny his divinity and atonement! With a professed submission to revelation, and various modifications, the Socinian system still remains the religion of nature.

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\* Colof. iii. 17. † John xv. 4. ‡ John xv. 5.



—Over this same stone of stumbling all unconverted men, however sound their profession of the truth may be, are actually falling. Strangers to the new relation, to the only foundation which GOD has laid, they still rest upon the old basis. This is all, by nature, they can know.

### III. CHRIST is all and in all in PROVIDENCE.

The whole *administration* of providence is in his hand—he is also the *End* to which its movements are subservient, and in which all the series of events will finally terminate. In both these respects CHRIST is all and in all.

1. He is invested with the actual *administration* of providence.

CHRIST, the essential word, “was in the beginning with GOD, and was GOD. All things were made by him.”\* “All that are in heaven and that are in earth, visible and invisible, whether they be thrones, dominions or powers, all things were created by him and for him.”† As he is before all things, so “by him all things consist.” He is the glorious dispenser of providence, the sole ruler and governor of the world. “The father judgeth no man,

\* John i. 1, 3. † Colos. i. 16, 17.

man, but hath committed all judgment unto the Son, that all men may honour the Son, even as they honour the Father."—He is the king of nations in the most extensive sense, as it respects the divine preservation, co-operation and government. And he is the king of saints, and head of his Church, in consequence of a more intimate and special relation which subsists between him and the redeemed family. Of the kingdom of nature and the kingdom of grace CHRIST has the sole direction. In the actual administration of both he is all and in all.

With regard to the former, it is said of him —“ a king shall reign and prosper, and shall execute judgment and justice in the earth”\*—“ The LORD reigneth”†—“ Thy throne of GOD is forever : a sceptre of righteousness is the sceptre of thy kingdom.”‡—As in the beginning he laid the foundations of the earth, and the heavens were the work of his hands, so to him the government of the whole is committed. He employs them as instruments to fulfil his pleasure, and when his work is accomplished, he shall fold them up as a vesture, and they shall be changed. But he remains the same and his years shall not fail.

The *mediatorial kingdom* of CHRIST is distinct from that eternal dominion over all worlds

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which

\* Jer. xxiii. 5. † Psal. xciii. 1. ‡ Heb. i. 8.

which appertains to him as GOD. It is a kingdom peculiar to the new relation which redemption has formed, and is dispensed in the most perfect harmony with the other.—It has pleased the Father and the Son and the Holy Ghost, that in CHRIST all fulness should dwell.\* And because he humbled himself and became obedient unto death, even the death of the cross. GOD hath also highly exalted him, and given him a name which is above every name, that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the Father.† The Father loveth the Son and hath given all things into his hands.‡ All power is given unto him in heaven and in earth.§

The union of two natures in CHRIST, renders the independent and the delegated power perfectly consistent. Nothing contradictory or improper is implied in committing the twofold administration to the same hand.—What is peculiar to either nature, is always in scripture ascribed to the whole person of the REDEEMER. To inculcate the mystery of GOD manifest in the flesh more forcibly, things are frequently predicated, with the mention of one nature, which

\* Colof. i. 19. † Phil. ii. 8, 9, 10, 11. ‡ John iii. 35.

§ Matt. xxviii. 18.

which can of necessity be applicable only to the other. Thus GOD is said to have purchased the Church “with his own blood.”\* And thus, it was no robbery in CHRIST to be equal with GOD, while at the same time, he was a man, a servant, made under the law and amenable to its demands. And hence also, he may possess an independent and divine right to the government of providence, and yet be clothed with a delegated authority expressly committed to him as mediator.

The origin, nature, and dignity of this kingdom which CHRIST administers, may be sufficiently gathered from the terms by which it is distinguished in scripture.

It is called the kingdom of God,† because GOD is the immediate author and founder of it‡—GOD himself is the king—and the perfections of GOD are more displayed in this, than in all his other works.

It is called the kingdom of heaven,§ because it is great, precious and excellent—more spiritual under the New Testament than it was under the Old—approaches in its privileges and benefits as near to the worship and joys of heaven, as it can on earth be brought—and be-

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cause

\* Acts xx. 28. † Psal. xlv. 6. Isai. lii. 7. Luke xvii 20.

‡ Daniel ii. 44. Psal. cx. 1. § Matt. iii. 2

cause this is the last dispensation, which shall change the state of grace into that of glory.

It is declared to be a kingdom *not of this world,\** as—it is a spiritual kingdom and respects the heart, principles as well as conduct—is not propagated by external violence, but by the power of the truth and an appeal to conscience—the benefits it confers are of a moral nature and have an immediate relation to a future state—it in no measure interferes with the governments and kingdoms of this world, in their policy, laws, or administration—it possesses no earthly lustre, makes no shew of diadems and purple, and is directly opposed to the carnal expectation of the Jews, who looked for splendour, conquest, and universal dominion over all other nations.—It promises no temporal emoluments, no exemption from troubles, pains or losses—it assures its subjects that in this world they shall have tribulation, while it reserves for them a recompense of joy and everlasting rest, beyond the grave.

The administration of this kingdom *commenced*, when the Saviour was first promised. From the beginning he has had the charge both of the world and of the church. But, after his resurrection it was displayed in a more illustrious and singular manner. Having finished

\* John xviii. 36.



nished the atonement and overcome, the man CHRIST JESUS, the exalted human nature united to the person of the Son of GOD, sat down with his Father upon his throne.\* Agreeably to the prediction: I have set my king upon my holy hill of Zion.†

The *duration* of his dominion is unlimited. “Of the increase of his government and peace, there shall be no end.”‡ His name shall endure for ever. His name shall be continued as long as the sun, “he shall reign throughout all generations,”§ and the change in the administration at the close of the dispensation of grace, will not divest him of his essential honours.

The kingdoms of the earth, every empire and nation have a date fixed for their rise, continuance and dissolution. But this kingdom is founded upon a basis which defies the assaults, and foils the power and policy of all its enemies. Other governments have passed away, and all in their turn shall fall, but this will stand, and with increasing glory remain forever.—Where are the mighty monarchies of Assyria and Chaldea? Where the vestiges of the rapid victories of Alexander, or the splendid triumphs of Cæsar, the conquests of Macedonia,

\* Rev. iii. 21. † Psal. ii. 6. ‡ Isai. ix. 7.

§ Psal. lxxii. 17.

donia, or the domination of Rome? They are all gone. They are vanished like the empty visions of the night, and barely stalk in history, as the ghosts of fallen empires. Where will be the pomp and power of emperors, kings and republican rulers who now desolate the world, with wars, revolutions and havock? like their predecessors, they will soon be crumbled to the dust, and leave not a wreck behind.—Cities once celebrated for their extent, riches and population, are razed, and the remnant of their ruins scarcely exhibit a proof of their former existence. Babylon, the metropolis of the world, the glory of kingdoms, the queen of cities, is swept by the besom of destruction. Her walls and turrets which shadowed the plains of Shinar, her gorgeous palaces, her lofty hanging gardens and sumptuous terraces, are all demolished. It is only known, that amidst the fens and marshes, dragons now howl and satyrs dance, where Babylon once stood.—It is not so with the city which hath foundations, whose maker and builder is GOD. It is not so with the kingdom whose government is administered by the blessed mediator. This shall remain and survive all the successive empires and cities on earth. No weapon that is formed against Zion shall prosper.\* GOD is in the midst of her, she shall not be moved.†

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\* Isai. liv. 17. † Psal. xlvi. 5.

The *extent* of this kingdom will correspond with its dignity and duration. It is a light thing for the glorious REDEEMER to raise up the tribes of Jacob only, he is given also for a light to the Gentiles, to be the salvation of GOD unto the end of the earth.\* All Israel shall be saved and the fulness of the Gentiles also come in.† The heathen are given to him for his inheritance, and the uttermost parts of the earth for his possession.‡ He shall have dominion from sea to sea, and from the river to the ends of the earth.§ The small gleanings from the multitude of sinners which has hitherto been made for CHRIST, cannot comport with the glorious extent intended in these promises. The time will therefore come, when “the face of the covering cast over all people, and the vail that is spread over all nations shall be destroyed.”|| When the earth shall be full of the knowledge of the LORD as the waters cover the sea.¶

It is to effect this interesting purpose, that CHRIST the LORD, the Saviour reigns. For this the government is in his hands. Every event is under his controul. In the administration of providence, he is all and in all.

2. But CHRIST is also the *End* of providence.

\* Isai. xlix. 6. † Rom. xi. 25, 26. ‡ Psal. ii. 8.

§ Psal. lxxii. 8, 11. || Isai. xxv. 7. ¶ Isai. xi. 9.

dence. To him the whole dispensation has an immediate respect. To fulfil the divine decree of bringing glory to the REDEEMER, all the vast series of events are rendered subservient, and to this point, in all their intricate movements the wheels are forever turning.

The world is established in CHRIST that it cannot be moved.\* For his sake it is spared and daily blessings bestowed even upon the rebellious; the world, even for this, has cause to rejoice that the REDEEMER reigneth. But it is especially a reason for joy, and the multitude of isles may be glad, that the whole earth will at length submit to CHRIST, that the darkest corners will be enlightened by the Sun of Righteousness, and all flesh shall see the glory of the LORD.

The event is determined. From the rising of the sun, even unto the going down of the same, his name shall be great among the Gentiles.† All the ends of the world shall remember and turn unto the LORD; all the kindreds of the nations shall worship before him.‡ The kingdoms of this world shall become the kingdoms of our LORD and of his CHRIST.§—Heaven and earth shall pass away, but these promises shall not fail. He will overturn,  
 overturn,

\* Psa. xciii. 1. † Mal. i. 11. ‡ Psa. xxii. 27.

§ Rev. xi. 15.

overturn, overturn, until he come whose right it is, and he will give it him."\* THIS is the great scope and *end* of providence, and shall most assuredly be attained. Infinite wisdom will employ the best means for producing the best end, and almighty power ensure success.

The different stages through which the Church must pass, the progressive manner in which all this will be obtained, are indisputably marked in the prophetic vision which Daniel interpreted.†—"A stone was cut out without hands, which smote the image—and the stone which smote the image became a great mountain, and filled the whole earth—in the days of these kings shall the GOD of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Let it suffice to remark upon this celebrated prophecy: that the Church, the visible kingdom of CHRIST in the world, is here exhibited as remaining for a series of ages,—small and circumscribed in its limits—moveable and changing its place—suffering and exposed to buffetings and insults. A state, very aptly designated by comparing it to a stone. But a

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season

\* Ezek. xxi. 27. † Daniel ii. 34, 35, 44.



season will arrive, when it shall triumph over all its adversaries, extend its boundaries and spread throughout the world. Expressed in the prophetic emblem, by a great mountain that shall fill the whole earth,

During the first period, (by a learned expositor\* called the kingdom of the stone) the wicked have been permitted to exert their utmost efforts of malice and power against the anointed King of Zion. Enemies from without have assaulted the Church with violent persecutions; and an enemy within, more formidable from his situation, has made deeper thrusts, corrupted the truth, and worn out the saints with cruel oppression. But, when these have wasted their strength, and the gates of hell opposed in vain; at the period fixed for the display of the Saviour's grace and glory in the world, his Church will suddenly assume a new form. Her mourning be turned into joy, her widow's weed exchanged for the garment of salvation. The stone will rapidly grow into a mountain. The kingdom of CHRIST literally fill the whole earth.—Thus it will be gratefully acknowledged that he administers the government; it will then be seen with rapture, that his glory is the *end*; and mankind will hail the divine REDEEMER as also, all and in all in providence.

AND

\* JOSEPH MEDF.—*Regnum lapidis—Regnum montis,*

AND NOW, my Brethren, what think ye of CHRIST? what think ye of him who is the principal subject of the bible, the only basis of redemption, the administrator and the end of every dispensation? is he not the chief among ten thousand and altogether lovely? is he not all and in all—in the sacred scriptures—in the religion of sinners—and in providence? and ought he not to be all our salvation and all our desire? should not our hearts glow with gratitude while we contemplate the amazing work? Can we look with cold indifference upon what infinite wisdom has planned, upon what love passing knowledge has accomplished?—Prejudiced infidelity may pronounce the gospel folly, and the humble manifestation of the MESSIAH prove a stumbling block to his ancient people. But to us the scandal of the cross is more than compensated by the glory which succeeded. We know the man of sorrows is now exalted “on the right hand of the throne of the majesty in the heavens.”\* His adversaries may then blaspheme, and the impious say, “we will not have this man to rule over us.” But we with cheerful submission and adoring confidence, reply—“come LORD JESUS—King of kings and Lord of lords—thou art worthy to receive glory and honour and power—rule thou in the midst of thine

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enemies.

\* Heb. viii. 1.

enemies. Reign in our hearts." Let this be our first impression, this our first sentiment.

Diminutive as man appears when compared with the universe, and less than nothing when likened unto GOD; mean as a creature in the scale of beings, and still less and unworthy as a sinner; there is nevertheless no ground for cavil against the infinite price at which salvation is obtained, or the amazing method by which the work is accomplished. An immortal soul capable of receiving the divine image, of knowing, loving, and serving GOD in consummate bliss forever, is not a little thing. Millions of such are not beneath the notice and care of the Supreme.—Small and great are comparative terms. No part of the moral creation is in itself inconsiderable. The harmony which must subsist in the divine government, the connection of systems, the influence of worlds upon worlds, of every part of the vast dominion of GOD upon the whole, of present transactions upon the ages of eternity, render it absolutely impossible for finite minds to estimate what is small or great, or determine upon the question of propriety and right.—If God designs to magnify his love and display the riches of his grace, in saving even the least, the youngest of the family, it may be expected, that in the plan and accomplishment, it will be worthy of himself. No step can be too marvellous, no part

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of the work too astonishing, nor need it offend the highest intelligences to find that, in becoming a Redeemer, he performs a new work, and assumes the very nature he redeems into a personal union with himself. Nothing is too great for GOD. The ends hereby attained may not only reach the redeemed, but in their blessed consequences extend to the whole creation, and produce most glorious and salutary effects to all eternity. Whatever it may be, his thoughts are not our thoughts, nor are our ways his ways. Far then from exclaiming, how can these things be? or raising objections from the character and relative insignificance of man, it becomes us to believe and adore. The difficulty of reconciling such proceedings in the moral government to our views and expectations, serves rather to enhance the value of this great salvation, confirm its certainty, and prompt us with cheerfulness to submit to the glorious gospel of the LORD JESUS CHRIST.

The angels of GOD worshipped him.\* At his birth they sung "glory to GOD in the highest;" during his humiliation on earth they attended; and are now, through all their shining hierarchies, subjected to his authority and employed by him to minister to the heirs of salvation. He is their LORD, but he is our REDEEMER. To us the child was born. To  
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\* Heb. i. 6.

us the Son was given. He took not upon him the nature of angels, but the seed of Abraham. He came to save sinners of mankind, the chief of sinners. Let sinners then, let the chief of sinners bow before him, and praise GOD their REDEEMER. Praise him for his unspeakable gift. Praise him for becoming man and suffering, the just for the unjust. Praise him for entering within the veil, as their forerunner and intercessor. Praise the King eternal, immortal and invisible, exalted far above all principalities and powers, the head over all things to the Church. Praise ye him all his angels. Praise ye him all his hosts. Let every thing that hath breath praise the LORD. And be not ye silent who have tasted that he is gracious. Let the redeemed especially say so, "and the children of Zion be joyful in their King."\*

2. Are the Sacred Scriptures inspired of GOD, do they reveal a Saviour, are they able to make us wise unto salvation, why then are they neglected, why traduced by those who are within the reach of information and might readily obtain conviction of their origin and authority?—It is not the want of evidence, my brethren; it is not any rational objection that creates this aversion or stimulates to opposition. An enmity against GOD, an impatience under constraint, a licentious spirit, prompt them to  
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\* Psa. cl.



rage and take counsel against the LORD and his anointed. Nothing, that can be devised necessary to support the testimony of Scripture, is lacking. But the precepts are too severe, the doctrines too humbling, and the Saviour too holy, to meet their un sanctified approbation. They hate the Author and wreak their malice upon his book. Had the Bible been only a republication of the religion of nature; had no other relation but that of CREATOR been revealed, the system would have been more acceptable, the resistance less strenuous. But provoked to be treated as sinners, enraged at the hand that brings the balm to heal the wounded, they spurn the REDEEMER, and pour contempt upon his proffered blessings.

Know, ye profane, ye infidels be warned, that to reject revealed religion is in the issue to cast off also that of nature. He that hates GOD the REDEEMER cannot love GOD the CREATOR. Deism verges fast upon Atheism. There is but a step between the virulent enemy of the gospel and the wretch who defies the Maker of heaven and earth.—Look at the philosophists of the present age. See the point at which they aim, the goal at which many of them are arrived, and shudder at the fatal consequences that await your infidelity. Fly from the dreadful precipice upon which you stand.

3. Has the everlasting **GOD**, the **LORD**, the **CREATOR** of the ends of the earth become a **REDEEMER**? Has he, whom the heavens and the heaven of heavens cannot contain, condescended indeed to dwell on the earth and assume our nature? Has the blessed Emmanuel finished a work, too great for men or angels? Did he come to save sinners? Is his call expressly addressed to them, as such? Is he able to save to the uttermost? And, has he promised in no wise to cast out those who come to him?—What glad tidings of great joy! With bended knees and adoring hearts, pronounce him welcome. With the exulting multitude exclaim: “Blessed is he who cometh in the name of the **LORD**; hosanna in the highest.”|| —But let the external homage of profession, be attended with the sincere dedication of the soul; or in a day of trial your hosannas may change into blasphemies, your cry of welcome into the horrid shout of crucify him, crucify him!

Believe on the **LORD JESUS CHRIST** and thou shalt be saved.† In revealed religion faith is essential. That faith which respects the person of the **REDEEMER**, while it cordially embraces his truths. That which receives **HIM** as offered in the gospel, and completes an union, which is the sole basis upon which the imputation of his meritorious Righteousness can proceed.—

|| Matt. xxi. 9. † Acts xvi. 31.

ceed.—Rest not therefore satisfied with a name to live: your benevolence, temperance, rectitude, and all the train of personal and public virtues, which endear you to the community, and render you valuable to society, will not avail to procure pardon with GOD, or purify your polluted souls. It is the blood of CHRIST alone that cleanseth from all sin. He is all and in all in the religion of sinners. Look then unto him and be ye saved.

4. Hath the Father loved the Son and given all things into his hand?—his people love the Son also, and have entrusted him with their all. His fulness is their security; his power and government their choice; and they gladly crown him LORD and King—behold then, believers, the glory of your exalted Head, and whatever others do, rejoice ye that the LORD the Saviour reigns.

Is he all and in all in providence? Then what you have committed to him is safe. Your life is hid with CHRIST in GOD, and nothing shall separate you from his love. He hath said, I will never leave you nor forsake you.\* He careth for you†—go in his name. Be strong in his strength. Be faithful unto death, and he will give you a crown of life.

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\* Heb. xiii. 5, 6. † 1 Pét. v. 7.

Is he all and in all in providence? Then his Church is safe; his trembling saints may suspend their anxiety for the issue of her conflicts: What, if the wicked combine and strain every nerve to undermine the City of God! What, if the enemy with collected strength and increased fury come in like a flood! There is a banner ready to be lifted up, which has waved in triumph over former foes, and will again be the signal of defence and victory. The stone that was cut out without hands may sustain innumerable indignities and be exposed to imminent dangers. But it will resist every shock, and assuredly break in pieces all who fall upon it. That stone is reserved to become a mountain. The REDEEMER is enthroned in power to attain this very end! The decree is passed, and the zeal of the LORD of hosts will fulfil his promise.

5. Every part of this subject has an immediate respect to the work in which we are now engaged. Had the Missionary Society any temporal pursuits in view; did the prospects of gain, of policy or ambition, mingle with the motives which have associated us; some other topic would have been chosen this evening, and arguments of a different complexion, derived from other sources, claimed your attention. But, what is our work, what our object? Is it not to honour the divine REDEEMER—to make

make known to the heathen that a Saviour reigns—to extend the kingdom of righteousness, peace and truth to idolatrous savages—and change the habitations of ignorance and cruelty into enlightened dwellings of purity and comfort? This work, like the kingdom to which it appertains, is not of this world. It partakes of nothing that is censurable; opposes no interest but that of hell; and is entitled to the prayers and benedictions of all who ascribe glory to God, or cherish good will to men.

Acting upon such principles, and with the answer of a good and well informed conscience, what instruction, in regard to duty, and what encouragement to perseverance, need now be added? Hope for the heathen, the certainty of their future conversion, and the obligation upon Christians to be active and zealous in propagating the gospel, have, upon a former occasion, been urged with such strength of argument, and enforced with so much energy, that the impression then made must be indelible. To present the same objects again to your view, would answer no valuable purpose. If you believe indeed that CHRIST is all and in all, your hearts have burned within you while contemplating the glory which succeeded his sufferings, and you are ready to cry out, “ Let the heavens rejoice,



and let the earth be glad—say among the heathen the LORD reigneth.\*

The master whom you serve is worthy of every return that obedience and love can dictate. Your most painful labours, persevering industry, and strenuous exertions to promote his gospel, are infinitely less than is due for his distinguishing grace.—The salvation you strive to promulgate is great and worthy of all acceptance. It imparts peace and consolation here; it ensures perfection and glory hereafter. The souls of savages are immortal and precious as your own. Their essential interests the same.—Every sentiment of gratitude to your REDEEMER and of benevolence to men—the obligation to communicate to others what has been freely bestowed upon you, and the express command to “teach all nations,” which is still unrepealed, conspire to confirm the duty, fix your resolves, and animate you with courage in this laudable enterprise. May your labours be crowned with success, and the wilderness, under your cultivation, rejoice and blossom as the rose!

The promise annexed to the divine command suggests the most ample support. The presence of the LORD, like the cloud by day and pillar of fire by night, will prove a guide, protection

\* Psal. xcvi. 10, 11.

protection and comfort to his servants. If he be "always with them, even unto the end of the world," they may proceed with confidence and anticipate prosperity. While some unite their counsels, others can boldly go forth in his name. The root of Jesse will stand for an ensign of the people. To it shall the Gentiles seek, and his rest shall be glorious.\*

The dispensations of providence in connection with the sure word of prophecy, justly raise our expectations, and may be considered as unequivocal tokens of signal success.—Whatever may be the period from which the rise of Antichrist is to be dated, it is evident his usurpations and tyranny are drawing to a close. That wicked power which has so long resisted the progress of the gospel, but which for some time has been gradually consuming, will soon be destroyed by the brightness of the REDEEMER'S coming. The last struggles of the monster may be violent, and his expiring agonies protracted, but he is certainly dying. The western and eastern Antichrist, which with their combined influence, are perhaps considered in scripture as one, arose nearly at the same time and will fall together.

The vials of wrath now pouring upon those nations which gave their aid and support to the  
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\* Isai. xxi. 10,

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man of sin. The desolations of war, the revolutions, terrors and convulsions, unrecorded before in history, announce the approach of some period, new and interesting. The REDEEMER is shaking the nations, and his people hope, it is to prepare the way for his coming. We presume not with confidence to ascertain "the times or the seasons which the Father hath put in his own power."\* But as we know, that, when the fig-tree putteth forth leaves, the summer is nigh; so when we see all these things, we know that the coming of the son of man is near, even at the door.†

Under the frown of infidelity, and in defiance of that infernal power which, with accumulated strength and fury, is making havock of the churches, the spirit of the LORD is poured out upon them as waters upon the dry ground, and they unite with a cordiality and come forward with a zeal before unknown. In the Indies, in the islands of the Pacific Ocean, and in Africa, the precious name of JESUS is now proclaimed by their heralds. Our feeble efforts, although late, have not been disowned by our LORD. We have succeeded in obtaining one missionary, and he is now on his way to a tribe of savages upon our frontiers. The LORD direct the steps of his servant, and render this beginning of our labours as "the handful

\* Acts i. 7. † Matt. xxiv. 30, 32, 33.

handful of corn upon the top of the mountain, the fruit whereof shall shake like Lebanon!"†.

Take, my brethren, a deliberate view of all these events. Collect them in a point, and feel the encouragement which they are calculated to inspire. Whatever may be the immediate consequence of your efforts, it will be accepted of the LORD, that it was in your hearts to build him an house. Whatever may be the issue of the individual or joint exertions in this good work; it will not be long before the morning will break, and with its rising lustre dispel the shades of night. Another season of refreshing is at hand. Another Pentecost will awaken the churches and amaze the world. The cruel conflict which must terminate in killing the witnesses, can afford the adversary but a short triumph. The spirit of life from GOD will again enter into them. (Rev. xi. 11.) Order will speedily arise out of confusion, light succeed to darkness, and the REDEEMER take to himself his great power and reign. His breath will shake the slain multitudes, and nations be born in a day. The Jews are ready to hail their own MESSIAH, and all the ends of the earth will see the salvation of GOD.— Hear the decree which ensures the final success of the gospel and the glory of the REDEEMER: "He must reign until he hath put all enemies under

† Psa. lxxii. 16.

under his feet—then cometh the end when he shall have delivered up the kingdom to GOD, even the *Father*—THAT GOD MAY BE ALL IN ALL." Amen.

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